

"MENTAL FACULTIES."



OUR
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UNUM

HUMAN FACULTY

THE
STEPPING
STONES
TO
SUCCESS

VOL. 3.

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"THE PSYCHOLOGICAL TELEGRAPH CO."

"SELFISH AMBITION."

BODY BUILDING.

A child is born.

A child of human parentage.

This means much and also something definite.

For to be human is to be mentally made up of human elements.

Why is this child not like other children?

Because it has inherited the elements of which it is composed in different degrees of strength.

When the mental or physical elements of which a child is constituted differ in size the result is a new combination.

A new combination of soul elements constitutes the individuality of the child.

The difference in children can come about in no other way.

For as is the mind of a child so will be its body.

The formative, organizing power of all bodies are the souls or minds within the bodies.

No two minds being exactly alike in their elemental makeup, permits them to organize or build their bodies differently.

Bodies are built.

They are built for the uses of the different psychical elements of which a child is composed.

They are not designed.

Different mental or soul elements build different parts of the body—different parts of the head—different parts of the face even.

The intellectual elements do not build the muscles and bones of the body neither do the motor elements build the nervous system to any great extent.

No one can build a large bony, muscular body, without inheriting, or cultivating a strong degree of the faculties of Destructiveness, Combativeness and Firmness.

To build a well-balanced body, then, is to either inherit or build a well-balanced mind.

IF THE FACULTY OF FIRMNESS WERE LEFT OUT.

If the faculty of Firmness were left out of the soul what would be the effect?

The effect would be tremendous. Comparatively nothing could be accomplished with all of the other faculties. They would be in the condition of the body with the backbone taken out; like the United States without a President; like a clock without a mainspring; like an army without a general. There could be no will in the true sense of the word. No intentional will effort could be made. No plan could be carried out. No effort that required persistence could even be attempted. Self control would be an utter impossibility. The other faculties would run riot. All human beings would be topsy turvy bundles of impulses. They would be like a wild engine without an engineer; like a family without a head; like a school without a teacher; like a Universe without law.

The faculty of Firmness is the grand central station of human endeavor. It is the "Central" of the mental telephone system. Hundreds of times a day we all have to call up "Central" to carry out the desires, wants, ambitions, intentions and thoughts of the other faculties. Not a single one of the others has any purposeful or deliberate power to resist. Without Firmness they could not keep at anything any longer than their impulsive action lasted. They could not row up stream. No one could bridle him-

self without this faculty. He could not put on the brakes. He could make no effort at self-restraint. In fact, the human race would collapse without this faculty. It never could have risen without it and would suddenly drop to a lower state than savagism if this faculty were destroyed. Chaos would reign in each individual soul and pandemonium in the race.

Let us all be exceedingly thankful that we possess such a faculty and put the right value upon it. Then we will attend to its cultivation and direction in our children and ourselves.

It is true that this faculty is blind. It has no sense of its own. Therefore it must be enlightened by the others. Let it have the aid of Causality, Conscientiousness, Benevolence, Self-Esteem and Human Nature, and it will never make anyone stubborn; but instead will enable all to attain that culture, self-control and perfection of character that best fit them to live happily within, with their neighbors and for eternity.

IS THE BRAIN PLURAL IN ORGAN AND IN FUNCTION?

Of course it is. If it were not, how could it attend to such a complexity of duties? Why is the mental manifestation different in different people and in animals, if the mental faculties be not different in size, in developmental strength and in facultative function?

Is it not a fact that one man is a genius from childhood in one thing but not in some other pursuit; that one has talent for music but not for oratory, invention or law; that genius is partial; that dreams are of a diverse character and that one faculty may be slumbering while the other is awake; that insanity is many-sided; that one special part of the brain being injured, diseased or inflamed affects a special function; that man can hate one person and love another at the same time; that man can attend to many functions or duties at the same time; that when the brain has been injured all the mental faculties are not equally affected; that one faculty and brain-centre can be developed separately; that man has faculties which the animals have not; that man notices one thing better than another; that man has a better memory for one thing than he has for another; that human character differs; that one man has fears and tendencies which the other has not; that different tradesmen have different brain developments according to the needs of their various trades; that changing subjects or work rests the brain; that anatomists admit plurality of organs; that one person goes crazy on money but not regarding love, rulership, devotion, mechanism, music, etc.; that hypnotism affects a person differently according to its application; that Somnambulism proves partial mental action; that intoxicants affect the mental operations differently; that exercising a faculty enlarges its organ; that one man loves money, property and possessions but not music, poetry, church-life, studies, books, etc.; that heads are differently formed in different races, nations and localities according to work, habits, etc. pursued by the people; that people are opposites—thus one man is brave another is cowardly, one is cruel another is kind, one is miserly another is philanthropic or generous, one is reckless another is prudent, one is wise another is foolish, etc.; that injuries affect the brain differently and that one organ has but one function? A compound function has a compound organ. One nerve can never attend to hearing, tasting, smelling, feeling, motion, etc. Is it not

true that the brain undergoes a change, that faculties differ at different times; that the various lobes of the brain differ in different people; that the convolutions differ in formational development in the same individual and that the brain-centres themselves differ in the various convolutions? Does not daily experiences and common sense teach us that the brain and the mind are plural; and that pressure upon some part of the brain affect the mind differently? Have not, experimentalists established the fact that the brain has a plurality of organs and of faculties; and is it not a fact that when one uses a certain faculty in a prolonged and intense manner one will at last experience a pain in that part of the brain where the faculty is located?



EVENTUALITY.

Millions of facts attest that the brain is plural in its anatomy and also in its function. We shall quote a few pathological facts to prove that the mind is plural. In "Human Science," page 195, is recorded how a patient of Dr. Carpenter fell from his horse, striking the center of his forehead against the corner of a rock, how he lost a portion of his brain; how he recognized the doctor. When Dr. C. came in to attend his case, how he had forgotten every fact and event and them only; how he asked the doctor over and over what was the matter, how he forgot and asked again and again; how he was told over and over and kept forgetting as soon as he was told, how he forgot that his brother came from a distance to meet him that very day; how every event was to him a blank; how he retained all his other mental powers unimpaired and how this accident made him a true believer in phrenology, because that very part of the brain was injured in which phrenologists locate that mental faculty which takes cognizance of action, events, occurrences, news and active phenomena.

Same book we read, page 195, how Dr. Thomas Freeman, surgeon on board an English man-of-war, received a blow from a rope, with a knot in it, which broke the skull of the doctor, in the center of his forehead; and we read how the accident caused him to lose his memory of facts, and that only.

In "Brain and Mind," page 289, is recorded a case of a woman named Farn who lost her faculty of speech

(aphasia) in consequence of atrophy (wasting) of the third frontal convolution, or that brain-centre containing the faculty of Language.

In "Human Science," page 201, is recorded the case of Diana Waters, who, would, when she lived, wander up and down the streets of Philadelphia, exhorting all she met to religious fear, prayer and worship. Prof. O. S. Fowler writes that he owned her skull for many years, and that the skull, upon opening it after her death, contained an ossifying chondroma which was white and chalk-colored, in size as large as a silver dollar, and situated at the very apex of her skull, or at the exact spot where the worshiping faculty (Veneration) is located.



VENERATION.

We insert, as a guide, illustrating the approximate situation of this faculty. It is located on the central part of the head, as seen in the illustrating picture. (The picture shows, at the same time, the convex, the plane and the concave form of the brain-centre, or the extracranial appearance when the worshiping faculty is strongly active, ordinarily active or feeble in adorative activity.) Derangement of that, the Adorative, centre caused the religious insanity of Diana Waters; and that derangement was caused by too intense activity of the religious emotions. Prof. Fowler states that the skull looked, in that spot, as though it "had been subject to fire," or that it looked "like burnt bone," while the balance of her skull, subcranially, appeared normal.

We could quote thousands of cases proving that the brain is plural, both in its anatomical topography as well as, in its mental function; but we think that enough has been said to convince the reader of the plurality of the brain both in organ and in function.

MY EXPERIENCES IN THE SERVICE OF THE PSYCHOLOGICAL TELEGRAPH CO.

(Continued.)

Commenced in the October Number of this Journal, 1901.
INTELLECTIVE SYSTEM OF STATIONS,

(a) PERCEPTIVE GROUP OF STATIONS:

Object or Thing Station, named Individually, abbreviated Ind. This station transmits and receives messages relating to all kinds of objects, both in an objective and in a subjective sense, and serving as a sort of an observatory in the service of the Company.

Form Station.—Styled Form in an official capacity, being that station which transmits and receives messages pertaining to Shape, configuration, images, formations, statuary, sketching, draftsmanship, etc.

Mensural Station; officially called Size, doing official telegraphing concerning mensuration, surveying, dimensional, Space—and mass—considerations, angles, quadratures, etc.

Kinematic Station, having been named Weight, and enabling the Company to transmit and receive telegraphic messages according to the laws of motion. This station has much to do with Kinematics, dynamics, physics, engineering, equilibrium, balance, speed, velocity, motion, momentum, ponderosity, etc., and is in this respect a great gravitative and motion regulative centre of the Company.

Taxonomic Station, or officially styled Order, it being concerned in system, order and arrangement, and principally transmitting telegraphic dictates of a methodical and regulative nature.

Arithmetic Station, generally known as Calculation and in its abbreviated form Calc., is attending to messages relating to numbers, pluralities, numeral considerations, statistical and arithmetic calculations, etc.

Local Station, styled Locality, or only Loc., is the map, guide, pilot and geographer of the plant, and concerned with messages of a topographical and positional nature.

Chromatic Station, called Cohr., is the head station transmitting and receiving messages pertaining to coloration, chromatics, drysaltery, dyeing, photochromics, painting, etc.

(b) RETENTIVE SYSTEM OF STATIONS.

Phonic Station, being called Tune, is concerned in phonation, music, vibratory sounds, singing, vocalism, sonometry, acoustics, phonetics, etc.

Chronometric Station, styled, Time, transmits messages relating to time measurements, chronology, rhythmic, metronomy, versification, horology, drumming, etc.

Speech Station, named Language, abbreviated Lang., has more to do with oratory, expression, lexicography, linguistics, recitation, writing, talking, and transmitting words and names when the Company needs such.

Action Station, officially known under the name Eventuality, abbreviated Event., being concerned in all kinds of actions, deeds, phenomena, occurrences, events, happenings, news, reports, incidents, experiences, narrations, facts, hearsays, etc., whether of an active or a passive nature. Being concerned in this kind of business, this station is a sort of a historical centre of the Company, and therefore contains the encyclopedical archives of the Company, and is, hence a very busy station in this respect.

(c) THE COGNITIVE SYSTEM OF STATIONS.

Mimic Station, called Imitation, abbreviated Imit., transmits and receives messages relating to mimicry, personation, mockery, etc.

Phrenoscopic Station, styled Human Nature, abbreviated H. N., is transmitting, receiving, distributing and interpreting messages concerning the operative functionaries of the internal activities of the plant and in their intercourse with the world. The principle business transacted at this station relates to mind-reading, interpretation of character, nature and function; biography, spycraft, reconnoitering generalship, diagnosis, physiognomy, psychology, training of children and of animals, representation of character on the stage, detective work, etc.

Suave Station, called Suavity, abbreviated Suav., is busy with politeness, good manners, persuasion, grace, gentility, geniality, decorum, amiability, pleasantry and charm.

Comic Station, officially known as Mirthfulness, or only Mirth., is, strictly speaking, the comedian, the fantastic sportsman, the fun-maker, the trickster, the humorist and the merry manager of the Company. This station transmits and receives messages concerning comic sport, pageantry, theatrical life, drama, jugglery, comedy, stage management, minstrels, carnivals, caricature, etc.

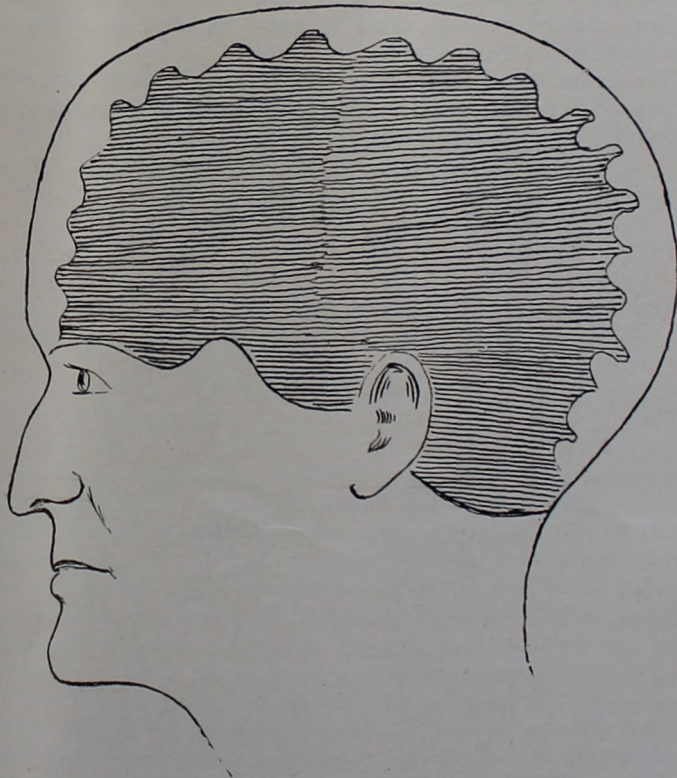
Structural Station, known as Constructiveness, or only Const., is the constructive centre of the plant and concerned with technics, mechanics, construction, all kinds of architectural work, and mechanical contrivances, etc., and is the principal tool-house or implement station of the Company.

The Analytic Station, named Comparison, abbreviated Comp., compares, judges, epamines, analyzes, discriminates, etc., all sorts of telegraphic messages, and is the chemist and the critic of the Company, in all its connections with the other stations, and with the world at large.

And lastly, the Logical Station, officially called Causality, abbreviated Caus., transmits, distributes and attends to messages having an immediate bearing on causation, deduction, philosophy, intricate management of work, metaphysic, all sorts of reasoning processes, etc., and enabling the Plant to comprehend complex and abstruse telegraphing.

These are all the hitherto known stations of the Company: yet, all kinds of telegraphing can be done with the transmitting apparatus possessed by these various stations. The means of communication between the various stations consist of telegraphic wires called Commissural, Association and Projection wires (fibres). The commissural wires connect identical stations of the two hemispherical capitals of the Company—the reader remembering the fact that the external, gray, cortical strata, in which the stations, or each capital (hemisphere) has one identical station each—Thus, the Phonic station is double, and so with all the others—and the commissural wires connect such parts of stations. The Association wires connect stations in the one capital only. And the projection wires connect the external, gray, cortical strata, in which the stations are embedded, with that complex subterranean network, known as the spinal cord. The stations, as has already been seen, are embedded in a neuronie stroma consisting of four layers of telegraphic units, called neurons or cells. Microscopically these strata are called: First, the Molecular layer, which has three kinds of cells, namely, polygonal, fusiform and triangular cells; the second layer, having small pyramidal cells; the third layer, having large pyramidal cells, and the fourth layer, called the layer of polymorphous (many-formed) cells. The telegraphic communication and inter-communication between these cellular units is very intricate and complex indeed, these small little telegraphic batteries, the neurons and the

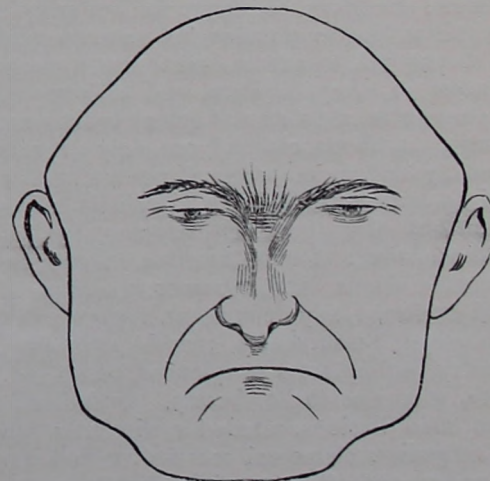
ganglions being very numerous and the wiring presenting one of the most intricate net-work of filamental complexity known. This net-work consists of a number of small little units called neurons. A neuron (Gr. neuron, nerve—unit), ordinarily speaking, consists of a cell and a series of processes; and in the cortical strata, where the 86 stations are embedded, the neuron processes form a dense felt-work. As the Company is conducting its business between the various stations, of course, new wiring is needed, and hence, a great force of workmen are needed to weave, and coil and spin new filamental wiring and to construct, build up and repair the wiring nets. These workmen are called bioplasts (from Gr. bios, life; and plastos, formed), and are the constructors and repairers of this telegraphic apparata. When one or several of the stations conduct a great deal of business, these bioplastic workmen are very busy to build up the wiring and to increase the areal extension of the stations; and, therefore, the neuron units will increase greatly and the stations themselves will enlarge their territorial areas, making the whole more effective in telegraphic capacity and in combinational activity. It would be very nearly impossible to illustrate the complexity of the internal filamental wiring of the Company, yet, we shall, nevertheless introduce an engraving showing the interhemispherical wiring of the Company, in one direction at least.



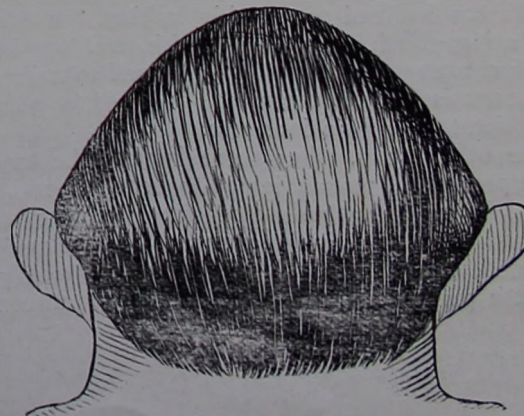
BRAIN FIBERS.

The wiring is highly enlarged, since the filamental fibres are so very small that they cannot be seen singly by the naked eye; yet, it will give the reader some little idea regarding the connective weaving of the wiring. The reticular and filamental coils of wiring are so intricate and complex that it is impossible to illustrate them as seen under the microscope; and, furthermore, the neuron units are so numerous that a German scientist estimated them to be about three billions, in the whole territory occupied by the plant (Encephalon, or all of the brain). Having glanced at the stations, their nature of telegraphing, their names, wiring, apparata, topographical sur-

roundings, connections, workmen, etc., we shall now turn our attention in the direction of the telegraphic activity and operation of movement at each station, in connection with the co-operative work performed by individual and collective stations. After becoming an inspector of the stations, I first began to survey and study the Dynamic Station (Dest.) so as to become acquainted with the business transacted at this centre of the Company. I, therefore, seated myself at some little distance from the telegraphic apparata, listening eagerly to the rapping noise of the instruments, as the messages were sent to and fro the various stations. The proprietor, manager and telegraphist at this station looked threatening, dangerous and terrible. His brow contracted and looked threatening like a thunder-cloud; his mien was menacing; his fist was clinched; he swore like a demon; he rushed to and fro like a furious maniac; and in one of his hands he held a large and knotty club, which he swung to and fro when anything displeased him regarding the messages received, and occasionally, in his furious outbreaks of temper, he struck the instruments with such impetuous fury that the whole capital shook in its internal structure, (the Brain). Sometimes he shouted and roared with such insane vehemence that the peaceable citizens of the Company were entirely unnerved and shocked. Messages were sent to him from different stations, imploring him to peace and business attention, still he heeded them not, but went on with his exhibition of temper and malice. After having received a few messages, however, from Consc., Self-Esteem, Bene., etc., he became more composed, after which time, I managed to take two photographs of him, which I shall now insert, so that the reader may get some idea of his general appearance.



DEST. FRONT VIEW



DEST BACK VIEW

Having, as we said, become more composed, I asked him what had caused him to act so furiously a few minutes before. To this he answered: "I just received a message from the Fame Station, from Miss Sensitive, which read:"

(To be continued.)

MENTAL FACULTIES—(Continued).

A series of articles commenced in the August number of this journal, 1901.

ASPIRING GROUP.

This group of faculties gives rise to ambition, self-control, self-estimation, emulation, self-poise, independence of character, artistic taste, aspiration, idealism, expansion and majesty of soul, exaltation and individual pride. These faculties incline man for popularity, fame, distinction and popular recognition; for aristocracy, supremacy, rulership and notoriety; for magnificence, style, culture and improvement; for elegance, grace, purity and cleanliness; for idealistic perfection, ornamentation, purification and ennoblement; for beautification, symmetry, idealism and poetry, and for grandeur, loftiness, infinitude and sublimity. These faculties enlarge the mind, and give it sweep and magnitude. They give romance to love, majesty to oratory, altitude to aspiration, comprehension to logic, and broadness to the mental vision. They elevate man above that which is ordinary, diminutive, prosaic, vapid, and stale. They are the soaring eagle of the soul which causes the mind to lift itself above the trifling, inconsequential and petty trivialities of life, and which causes the soul to soar in the unlimited expanse of imagination and fancy. They cause man to long for perfection, for ennoblement of soul, for power and for dominion, for glory, for fame, for authority and for honor; causing him to broaden his view, to expand, to enlarge, to ennoble, to extend and to reach out with his mental power in every direction, and to love embellishment, advancement, altruism and human evolution. When too strongly pronounced, and not duly regulated by other worldly and more practical powers of the mind, they lead to squeamish delicacy, idealistic trances, visionary illusions, airy reveries, discontent for mundane surroundings, unrest of soul, sacrifice of genuine worth for fashionable shams and nonsense, worship of glory, finery and station, sickly refinement, foppery, vanity and ostentation, hypersensitiveness, morbid sensibility, mania for pageantry, and all sorts of splendor, pomp and luxury. They, then, give rise to bombast, sensationalism, exaggeration, mad illusions, mania for weirdness, adventure, romantic tragedies, elemental commotion and ultra-mundane imageries, and all sorts of fanciful longings. They may, then, make a person affected, too sensitive, self-conceited, too inclined to worship fashion, too eager to announce high birth, boundless wealth, etc., too inclined to fish for praise, too officious, too self-conscious, too haughty, egotistic, presumptuous, forward, supercilious, jealous, dictatorial, audacious, etc.

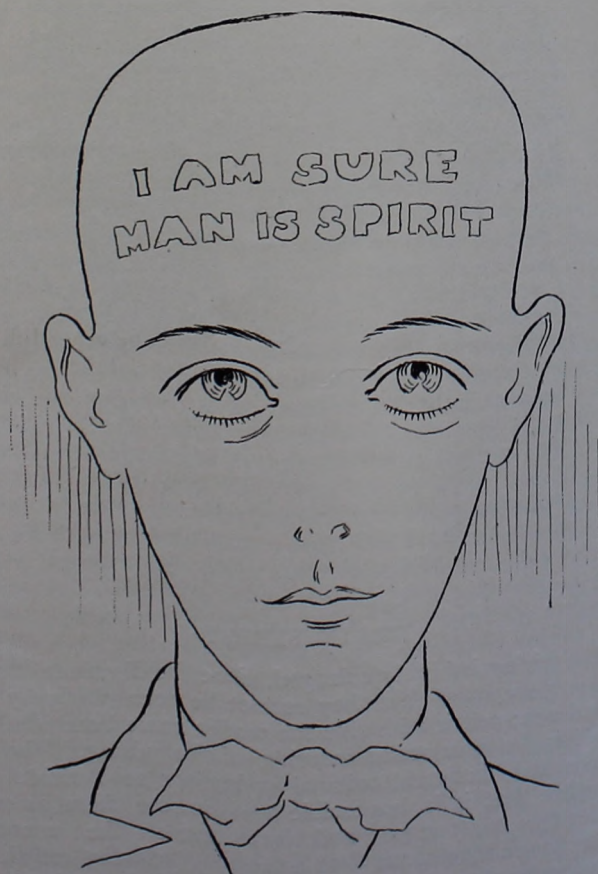
On the other hand, when these faculties be too weak in development, a person is apt to become too trivial, common, self-depreciative, submissive, familiar, simple-minded, trifling, rude, stale, prosaic, old-fashioned, narrow-minded, ordinary, commonplace and unseemly.

The fifth group of brain-centers is the Transcendental

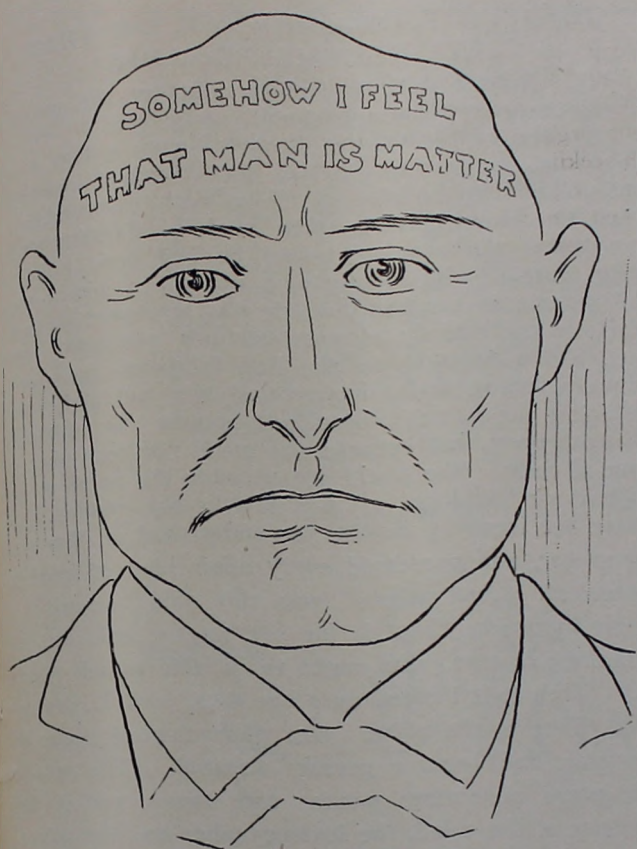
group, giving expansion to the brain in the coronal region. The function of these faculties is to spiritualize, moralize, improve and exalt man, and to make him law-abiding, conforming, respectful, charitable, sympathetic, religious, humane and reforming. These mental units enable man to lift himself above the brute creation and incline him for moral conduct. They cause him to feel and act honestly and truthfully. They render him accountable for his acts, inclined to improve himself and others; disposed for movements of reform, for benevolent organizations, for the distribution of justice, for truth-seeking, for a future state of happiness, for soul-saving, for philanthropy, moralization and future joy.

When the faculties be too strong in developmental activity, they may lead to undue self-condemnation, inordinate reprehension, fear of damnation and perdition, superstitious awe, rapturous infatuation, mysticism, ghost-seeing, supersensitiveness, credulity, stupefaction, mesmeromania, mystification, conventionalism, saint worship, theomania, salvation craze, etc. When they be too weakly developed, on the other hand, one becomes materialistic, rebellious, skeptical, non-conforming, spiritually blind, irreligious, mendacious, untruthful, dishonest, obdurate, incorrigible, lawless, impenitent, prejudiced, impatient, worldly-minded, atheistic, faithless, sacreligious, unruly, undevotional, disrespectful, selfish and hard-hearted. One becomes, then, dead to improvement, religion, charity, reform, and forgets, as well as neglects, one's duties to God and to humanity.

We insert two pictures for the sake of illustrating this group of faculties, when strongly and when weakly developed.



The owner of the above picture is a spiritually minded man. Notice the expansion of the brain in the coronal or top region.



This gentleman is a materialist through and through. He requires to be "regenerated" in the brain, or "born again."

(To be Continued.)

GOOD COMPANY.

What constitutes good company? It would be very difficult to say what is good company in a more detailed consideration; yet, on the whole it is that company which all the people of the place would be justified and willing to call so, outside of a few individual objections to some certain persons. Good company, generally, but not always, consists of people of birth, rank and character; still, people of peculiar merit, of some special art science or learning, and often people of personal forwardness constitute good company. In the main, it consists of educated, cultured, refined, well-bred, moral and especially noble people; while bad company is composed of people of infamous and blasted characters, of people who swear, drink and fight; of people who violate every rule and custom of decency, of people who ridicule and expose other people's weaknesses and infirmities for the purpose of diverting themselves, the company they are in, or of showing their own superiority; and bad company consists of people who have no control

of their own impulses, passions, tendencies, wishes or manners, but continually utter ill-timed remarks and behave in a rude manner.

A person, in order to be considered well-bred, worthy the admittance into rebbed circles, and merited of the recognition of cultured people, must be moral, upright, cultured, respectful, suave, agreeable, educated, sociable, well-behaved, dignified, noble and self-poised. This condition necessitates strongly developed faculties of Conscientiousness, Self-Esteem, Friendship, Human Nature and a good intellect generally, and, also, training, education and culture.

The faculties of Suavity, Self-Esteem and Human Nature, being strongly developed, often admit people into good company without any other merits than personal dignity, tact and pleasing manners. In fact, they are really the central factors in the art of good behavior. It is really the faculty of Suavity which gives us a tendency to conform to all those customs of courtesy prevalent at the present day. These acts of courtesy, however, are not of recent origin, and have a primary and, also, a historical significance. Thus, to bare the head was originally an act of submission to Gods and rulers; the bow is a modified prostration; the courtesy of a lady is a modified genuflection; rising and standing are primitive acts of homage; the waving of the hand is an unconscious imitation of the old Romans, who would stand at some distance from their mythical images of their Gods and solemnly move their right hand to the lips and then outwardly toward their images; and the custom to shake hands is of feudal origin; the knight being compelled to remove his gauntlet for the palm of his fair chatelaine; and hence, the custom which began in necessity has traveled down to our time, and is now considered a point of good manners. So also with the word Madam, originally Ma Dame, is of primitive origin, meaning high-born, stately or of high rank. All such acts or expressions of courtesy are used by all cultured people; and thousands of other customs and acts of decorum are deemed as signs of good manners, and hence, essential to observe in the presence of cultured people. These are, however, only external signs, and will not, in and by themselves, give one admittance into cultured circles. The only motto of good company is NOBILITY of SOUL.

When we are in the presence of a man or a woman having the mental factors of Suavity, Self-Esteem, Conscientiousness, Benevolence, Veneration, Friendship, Human Nature and a large and well cultured Intellect, we are in the presence of nature's nobility.

"Woman first tempted man to eat; he took to drinking of his own accord."—Views and Reviews.

"Every time you acknowledge weakness, deficiency or lack of ability, or harbor doubt, you weaken your self-confidence, and that is to weaken the very foundation, the very possibility of your success."—"Success."

"EACH AFTER ITS OWN KIND."

"And God said, let the earth bring forth living creatures after his kind, cattle and creeping thing, and beast of the earth after his kind." . . . "And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good."

The most materialistic scientist could not deny the truth of this eternal law in nature. A more scientific statement was never spoken than the one heading this article, which every science dealing with human and animal beings, with insects, vegetables, minerals and all sorts of matter, can attest. "Each is after its own kind" throughout the entire cosmic universe, from the minutest molecule of matter to the greatest celestial orb, and from the simplest living protoplasm to the most consummate celestial inhabitant. Wherever we look, we see this law operative. Varieties and differences, similarities and dissimilarities, affinities and non-affinities, etc., prevail throughout the various species, families, orders, classes, sub-kingdoms, and kingdoms of animal life. So, also, with vegetable life, and with all kinds of existences. Each has a nature, a disposition, a function, a kind, a form, a constitution, a capacity, a power, a character, an impulse, a name, a stature, a body and a mind of its own. "Each is after its own kind." Each differs from the other in constitution, in liability to diseases, and is distinct regarding acclimatization, etc. This difference in the species is truly wonderful! Each species has a distinct power to perpetuate itself and to maintain a character and a kind of its own in spite of "the tendency in matter to combine and form new compounds."

How is it that each species can do this? Why is a snake always a snake? Why is an oak always an oak? And why has each a selective and a rejective capacity inherent in its very constitution? No scientist has ever answered this wonderful fact, and no one can answer it. We know that there have been many philosophers thinking that they have answered this problem, but their—so-called—explanations have been nothing but learned words and names, and in many cases nothing but "scientific" self-conceit. We know that differences exist; this the people in all ages have known; this the schoolboy and the kitchen maid know, also, while the most learned philosopher can boast of but little more. Our sciences are really nothing else than descriptions of these existing conditions of the form, the nature, kind, character and material peculiarities of the species, etc. The causes, however, of such conditions are hidden from the human vision, and are always difficult to perceive, to understand, and to explain. Some time in the distant future some scientific genius may be able to solve the principles of causation and explain the reason why "Each species is after its own kind," but until then we shall have to be satisfied with Darwinian descriptions regarding this law of kind. The fact that there exist millions of different species and billions of varying individuals, "each being after its own kind," perpetuating itself in its own way, and having a character of its own, distinct from all others, is truly wonderful. Think of the myriads of living beings that have lived in the past ages of the world, that are living at the present time, and that are filling the earth, land, sea and air with swarms of living

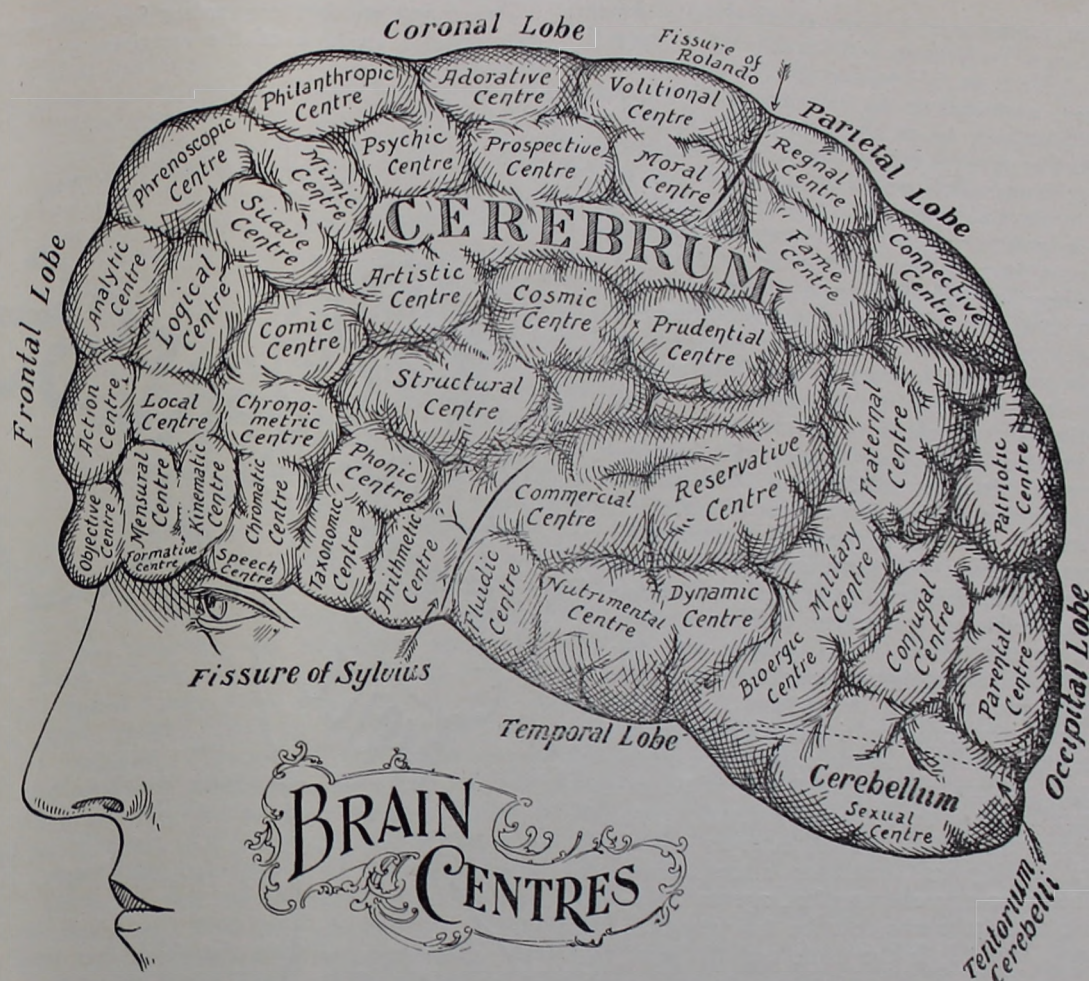
species, and yet each one differs from the other in very nearly every particular! Think of the diversity of kind, of form, of nature and of character existing in living beings! A mystery, indeed, is the factory of nature!

THE FACULTY OF LANGUAGE, OR WHAT FACULTY REMEMBERS NAMES?

We will let a pathological case answer this question. We quote from "Human Science," page 192:

"Lessons of Memory of Proper Names a Part of the Organ of Expression—Whilst lecturing and practicing phrenology in the city of New York, December 27, 1836, Dr. Howard, who then lived in Carmine street, stated that the evening before he had been called in great haste to visit a lady who was taken with a most violent pain in her head, which was so severe as in fifteen minutes entirely to prostrate her, producing fainting. When brought to she had forgotten the names of every person and thing around her, and almost entirely lost the use of words, not because she could not articulate them, but because she could not remember or think of them. She could not mention the name of her husband or children, or any article she wanted, nor convey her ideas by words, yet understood all that was said to her, and possessed every other kind of memory unimpaired. 'And where was this pain located?' I eagerly inquired. 'That is for you to say,' said he. 'If phrenology is true, you ought to be able to tell where it is.' 'Then it is located over her eyes,' said I. He replied: 'That is the place. Her phrenological organ of expression had become greatly diseased.' The faculty of language memorizes words and names, and is the dictionary of the mind, the lexicographer and the talker. Blot this faculty from the mind, and the human soul cannot express itself any longer, cannot memorize words and names, nor express ideas by the use of words."

This faculty-center is located in the pre-frontal lobe, in that part of the lobe called pars basilaris, or above the orbital plate. It has been discovered, also, by a French doctor whose name was Broca; hence it is called Broca's centre, or the Speech-centre. Dr. Gall, however, discovered this faculty-centre a long time before Dr. Broca did so; yet those pathological cases tend to prove the truthfulness of Dr. Gall's discoveries. We insert a cut showing the relative locations of all the faculty-centres, but especially of the Speech-centre. This one is located above the eye, as seen in the engraving, or it occupies this approximate location in the brain. When this brain-centre is strongly developed in the brain, the orbital plates are built down much lower, and hence causing prominence of the eyes; hence, people having large bulging, prominent and speaking eyes, have this faculty strongly developed. They can, therefore, express their ideas, give words to their feelings and communicate their experiences; provided, however, they have any thoughts, sentiments and experiences to express.



Notice the location of the Speech centre above the eye of the accompanying engraving. It is that brain-centre which enables you to remember and to use words and names.

Do not think, however, that it gives you oratorical talent, for oratorical talent comes from a combination of strongly developed faculties, of which combination the Speech-faculty is but one factor.

There are many physiological and psychological factors to be taken into consideration in an orator, besides, he requires a long course of training and education, even though he does have natural talent in the direction of oratory.

The whole mind is concerned in oratory, with this one exception that the orator should have certain predominating faculties, of which, as we have already said, the Speech-centre is one, and but one, of the essential factors.

The reader will please remember, also, that the brain is double, there being two cerebrax hemispheres (Gr. *emi*, meaning half; and *sphaira*, a ball); therefore, each mental faculty has one representative in each half of the brain, just as the sense of hearing has two organs of hearing—the ears—one in each half of the head.

This is, also, the case with the Speech-faculty—it has two centres; one in each hemisphere. It is, like every other faculty, very essential in the mental and physical world, and its office cannot be filled by any other faculties.

It deals with Words and Names, and is the expressional repertory of the mind, the soul's dictionarian, the lexical thesaurus verborum, the nomenclatural encyclopaedia and the linguistic magazine where Names and Words are kept, if they be kept at all.

This faculty finds a name, a word, a phrase or a locution for the other faculties, when such be needed. Through it, the other mental powers are able to express themselves. To this faculty, they must come for expressions. It is, therefore, the vehicle of expression, or the vehicle of thought. When the mind-powers desire to name an object, this faculty finds the name, retains that name for further use, and are ready with that name in proportion to the size and culture of the faculty. But for this faculty there could not be a single utterance made by the mind; the operations of the soul would be unrevealed; it would be enveloped in eternal darkness as far as expression would be concerned. Not a name could be manufactured, retained nor used, not a word could be made, memorized nor recalled; not a thought could be spoken, not a sentiment could be revealed, not a single idea communicated. The only way that the living, thinking, indwelling soul could make itself recognized or understood would be by signs, by groans, by grunts, and by blows. This brain-centre under consideration is the linguistic brain-centre. The faculty is the name,—the word,—the talking and the speech-faculty. What subjects it speaks

about, what expressions it uses, what words it retains and what names it makes use of does not depend upon the faculty itself, for it is only talking for the other powers; it only gives expression to their feelings and thoughts; it only manufactures, keeps and uses such expressional material which is in conformity to their demands. It talks their wishes; it communicates their sentiments; it gives expression to their thoughts; it utters their knowledge; its office is to gather words, names, expressions and locutions to retain them, to recall them when necessary, and to do the talking for the other mind-powers. It is the lexicographer, the giver of names, and the orator of the mind. In proportion to its facultative development and culture, the various mental powers are able to give utterance to their internal activities and experiences; hence, with this faculty predominant in development, its possessor is able to reach a high degree of oratorical eloquence, provided, however, his other mind-powers have material for thought and feeling. The following vocationists need it strongly marked: Journalists, commentators, proof-readers, orators, novelists, publicists, orthographers, directory publishers, dramatic authors, leaders and organizers; reformers, diplomats, counselors, barristers, advocates, senators, representatives, rulers, judges, and ambassadors; linguists, chronologers, professors, philosophers, philologists and scientists in general; phrenologists, theologians, lexicographers, historians, prosodians, translators, compilers, censors, literary inspectors, interpreters, publishers, authors, revisors, and most of prominent instructors; all sorts of teachers and writers, reporters and compositors; the various kind of lecturers, advertising composers, cataloguers, comedians, actors, stenographers, auctioneers, commercial travelers, agents, negotiators, promoters, and clerks who describe their goods in glowing language, etc. It is the name and the word faculty.

SOCIALISM.

Socialism is that social, civil and political movement which aims to reconstruct society, to reform political systems, to apportion wealth and earnings according to legislative justice, public welfare and individual merit; to distribute the products of labor according to the good of all; to establish justice and equity through wise and prudent legislation, and to regulate the management of industries in such a way as to be profitable for the collectivity of the people. In other words, socialism is a "government by the people, for the people and of the people."—Lincoln.

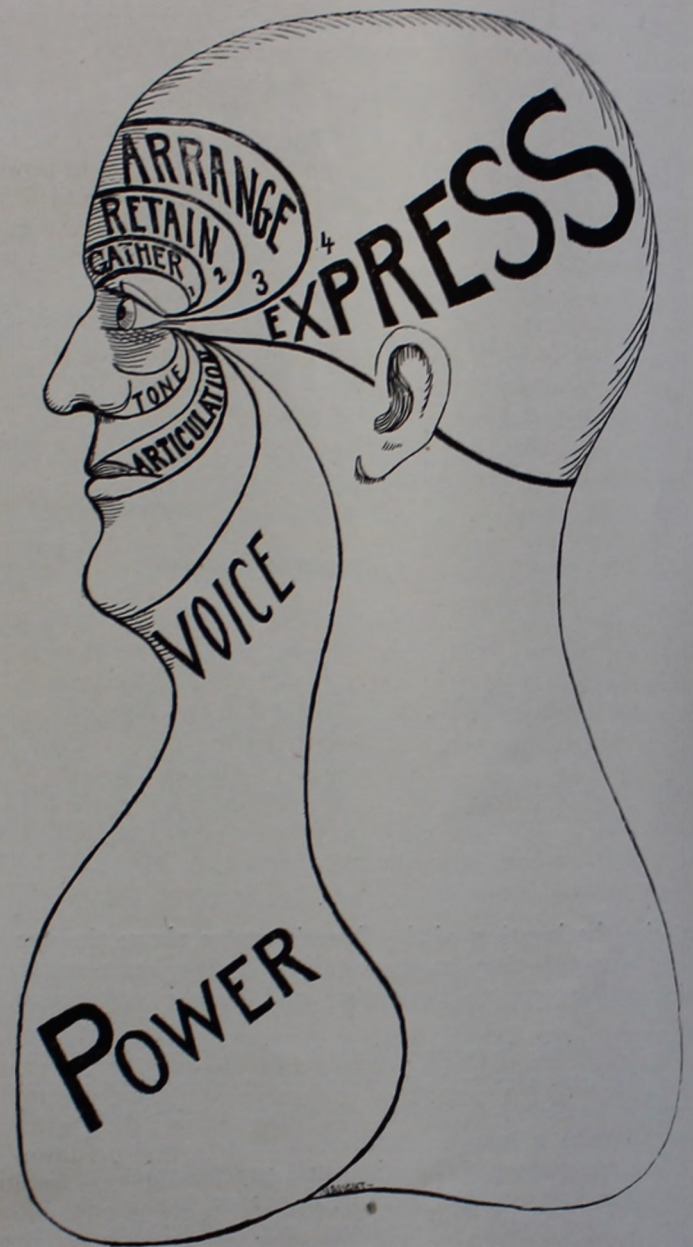
The socialist believes in justice and in equity. Ben. and Consc.

He is broad and liberal, and does not believe in commercial slavery, plutocratic opulence, mendicancy nor despotism legislation. He believes that kings, rulers, lords and magnates should earn their "daily bread" also by producing something else than obnoxious and oppressive laws.

He is not an anarchist, for the anarchist is extremely selfish, malcontent, contentious and destructive, showing his evil tendencies by killing some king or president and by opposing law, order and government.

The socialist and the anarchist are political and spiritual antipodes.

We insert another engraving for the purpose of giving our readers an idea of the requirements essential in an orator.



UTAH AND VACCINATION.

Compulsory vaccination has been abolished in Utah. An anti-vaccination law has been passed in Utah, preventing anyone to enforce the practice of vaccination. It reads as follows: "And be it enacted, that hereafter it shall be unlawful for any board of health, board of education or any other public board, acting in this state, under police regulations or otherwise, to compel by resolution, order or proceedings of any kind, vaccination a condition precedent to the attendance at any public or private schools in the State of Utah, either as pupil or teacher."

SELFISH AMBITION.

Selfish ambition springs from the "Propensities," and from the faculties of Approbativeness, Self-Esteem, and others. The animal appetites are the instigators of selfish impulsion, and when they lead the mind, a person is apt to gratify his selfish desires in the most direct way. Combined with Approbativeness and Self Esteem, they give rise to that selfish ambition manifested by the conqueror, the despot, the plutocrat, the epicure, the drunkard, the sensua list, etc. The appetites are never satisfied in their cravings, when fed. They increase in power, in strength and in intensity until they bring ruin and desolation on its possessor. The great military "hero, marshalling the forces of Greece, subjugating Persia, and rushing from the Mediterranean, past Babylon and Tyre, to the confines of India," grasped the sceptre of the world and fed his selfish ambitions by conquest, luxury, gratification and pride; yet his greedy aspirations were not satisfied. They were not appeased, although he controlled empires, but increased until they were volcanic in fiery intensity, urging the madman on to infinite gratification of his combative spirit. The whole world satisfied not his military and ambitious soul. Pausing of the ocean shore, disgusted, bloody-handed and sorry, he gazed into the expanse of the infinite universe, and wept because there were no more worlds to conquer. Napoleon the First of France, mighty and selfishly ambitious, appeared on the arena of the world of war like a superhuman military genius, holding, as it were, the world in his mighty grip, and filling Europe with the debris of rolling thrones, until he stood forth as one of the greatest conquerors that the world has seen, and yet his military appetites for glory, fame and conquest were not appeased. And what did his ambitions bring him? They brought ruin, regret and destruction to this almost mythical conqueror and revolutionist. This is, also, the case with Valeria Messaline, wife of Tiberius Claudius Nero, which lady has passed down on the pages of history as the most sensual personality; yet her Amativeness was not, could not, be satisfied, notwithstanding her amorous gratification. Selfish ambition can never be satisfied, for by feeding the passions and the ambitions, they grow in strength and in intensity, until they bring perdition on their possessor. The gratification of selfish ambition never makes us happy. Gold never appeases, but always enslaves its possessor. Astor's millions never made him happy; they only enslaved him, dwarfed his soul and increased the cravings of his plutocratic ambitions. The happiness which selfish ambition bestows is only sufficient to insure the performance of their appropriate function; and if pressed to yield more, they recoil on their slave, compelling him to desist by the pangs of suffering, or by dissolution of his fleshy superstructure. The gratification of animal passion is loathsome, and leads to nothing but dissatisfaction, suffering and death. Look at those who gratify their selfish passions. See their loathsome appearance, their bloated forms, their blunted features, and their haggard countenances! Hear them groan under the suffering of their ambition's lash! Their misguided ambitions, passions and appetites simply crush their soul and weigh their

spirit down with physical deformities and with mental gloom. Unless the selfish ambitions be guided, subdued and controlled, they will rush us to eternal ruin. Should we give them free rein, do you think? Are they the intellectual and moral guides, do you think? No; they are simply the steam of the human locomotive, requiring the intelligent guidance of the spiritual engineer. If the engineer be not there to regulate the throttle-valve, they would, like the steam of the locomotive, rush all to heedless destruction.

Selfish ambition must be guided; passion must be subdued, and appetites should be directed. Their voice is not sinful before it is the voice of misdirected ambition, uncontrolled sensual passion, abused military power, or tyrannical despotism. Abuse the selfish ambitions, or let them rule the mind, and they will bring you suffering, ruin, desolation and sorrow on Napoleon's St. Helena of ambitious conquest.

Selfish ambition should be regulated by the nobler faculties. It should be under the guidance of such faculties as Benevolence, Spirituality, Causality, Conscientiousness and other ennobling faculties.

RELIGION.

It is necessary to be religious, spiritual-minded, kind and good, in order to develop and unfold the possibilities of the spirit. Religion, however, does not consist in going to church, in praying, in giving donations to the minister, etc., but rather in ennobling the soul at all times, in doing our duties to ourselves and to our fellow-men and in developing all the nobler faculties. One can be just as religious at home as in a beautifully decorated church, and a "soul that has any conception of its own possibilities does not fear solitude," nor does it seek the church for the purpose of being seen or excited to religious emotions. It would be far better for us to have "more religion and fewer churches." The way into heaven is not found through church-going and through churchly sacrifices and donations, nor should we "think that the way into heaven is through embroidered altar cloths." "We must sometimes go lower, in order to get higher." We must do our duties in order to reach the portals of spiritual joy and peace. We should go to church, also, but religion is something else than church-going. It is ennoblement and spiritualization.

Matrimony is the cradle of society; it is the alpha and omega of social joy. Begin it right, and you will reform the world.

"Like father like son" expresses the law of heredity. Each person born is a parental proofsheet, and the now living are true copies of the dead—or, speaking more truthfully, are true and improved copies of the dead.

"Every organic being has his own destiny, mission, form, time and place, obeys his own law of type and reproduces his own type."—Prof. Petrain.



HUMAN FACULTY

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EDITORIAL.

Phrenology is destined to change, reconstruct, improve and reorganize very nearly all of the various human institutions. It may sound paradoxical, egotistical and ultraistic to assert that phrenology, or the philosophy of mind and brain, is destined to become the Savior of social systems, political conditions, educational movements and human conditions at large; but, it is, nevertheless, true; and prominent benefactors, reformers, legislators and educators are beginning to study this science more and more; therefore, it will not be long before this philosophy will be studied and applied universally.

The silent phrenological forces are at work in the very heart and soul of the social, the legislative, the political, the religious, the scientific and the educational structure of the civil, national and international mechanism of the world. Man will never become enthusiastic about any scientific principle before he has become convinced of its truthfulness. This is, also, the case regarding phrenology.

It must be brought before the public, in all its genuineness of data, truth, laws and principles; the public must believe in it sufficiently to study it in its completeness; the legislative, the educational and the religious body of men must understand its value, use, application and beneficent effects on human institutions, systems and conditions in their individual and national collectivity; and phrenologists themselves must understand the science, apply its truths, know its data, interpret its facts and disseminate its principles, individually and collectively, orally and journalistically, before the people at large, and prominent public men in particular, become enthusiastic regarding the recognition of the phrenological philosophy.

We said that silent forces are at work investigating the truths of our phrenological science, and this is, also, the case. Many volcanic minds are at work studying our science, of which the immortal Gall is the founder. It is not the ordinary man and woman who, after mature investigation join the forces of phrenology, for the ordinary person never investigates, he only believes or disbelieves, yet never knows, but it is the most intellectual, progressive and scientific people that investigate the science and join in its progressive march. It will not be over ten or fifteen years before the science will be taught in academic schools, in colleges, in universities, in public schools, etc.; especially will this be the case in the principal states of the American Union, in England and in Australia, where, according to history and statistics, the science seems to be more progressive than in other countries.

Old inveterate prejudices die with difficulty, and even after they are dead and buried in the cemetery of ignorance, many people go there to shed a fond tear to the memories of their old ideas, to worship the association of them, and to erect costly monuments in honor of the memories of the same. It is not long since the functions of the brain were not known. It is not long since the most learned men of the world were in ignorance regarding the brain, its use, nature and facultative phenomena. It is not long since Stahl gave the world to understand that the stomach is the habitation of the soul, or of the mind. The great professors of the olden times, occupying chairs at the greatest schools of the world, knew but very little about the brain. Did not Aristotle think that the anterior ventricle was the ventricle of common sense; that the second ventricle was the seat of imagination, judgment and reflection; that the third ventricle was sacred to memory, etc.? Did not Bernard Gordon, Professor of Medicine at Montpellier, Scotland, locate common sense in the first ventricle; imagination in the second; memory in the third, etc.? Did not Andrew Vesalius inform us that the air we breathe penetrates the cribiform process of the ethmoid bone, and through the Eustachian tubes is rendered fit for the brain, and then insinuating itself into the ventricles is formed into animal

spirits? And did not Lodovico Dolce, in a work published 1562, give us to understand that the ventricular cavities contain the mental faculties? And was not this the case with other writers as well?

Since the time of Gall, however, men have devoted themselves to the study of the brain more until the whole public acknowledges the brain to be "the organ of the mind." Any work that we may take up, treating on the anatomy, physiology, etc., of the brain, we find that its authors universally agree upon this question. "The brain," says the author of Gray's Anatomy, "includes those nervous organs in and through which the several functions of the mind are more immediately connected." "All these Faculties," says the Edinburgh Review, No. 94, "which elevate and dignify man, this reasoning power, this moral sense, these capacities for happiness, these high-aspiring hopes, are felt, and enjoyed, and manifested by his superior nervous system. Its injury weakens, its imperfection limits, its destruction, humanly speaking, ends them." fi

"We cannot doubt," says Dr. Sullen, "that the operations of our intellects always depend upon certain motions taking place in our brains." "Disease and injuries disturb and annul particular faculties without impairing others."—Abernethy.

"I distinctly saw the pulsation of his brain; it was regular and slow; but at this time he was agitated by some opposition to his wishes, and directly the blood was sent with increasing force to his brain, and the pulsations became frequent and violent."—Sir Astley Cooper.

"The man's intellect and moral faculties disappeared when pressure was applied to his brain."—Professor Chapman.

"Fever, or a blow upon the head, will change the most gifted individual into a maniac . . . and most cases of madness and eccentricity can now be traced to a peculiar state of the brain."—Dr. Niel Arnot.

"Certain diseases prove that the brain is the primary organ of the intellectual powers."—Dr. Joseph Gregory.

"The mind is closely connected with the brain."—Blumenbach.

"The brain is the material instrument of thought."—Magendie.

"If the mental process be not the function of the brain, what is its office?"—Lawrence.

"The brain is the workshop of the mind."—Berzelius.

"All parts of the brain have psychic functions as they act on the soul, and physiological functions as they act on the body."—Buchanan.

"The man that now denies that the brain is the instrument of the mind is a fool."—Coopley.

"The cerebral functions are performed by the brain."—Ferrier.

"Does not the brain secrete thought as the liver secretes

bile?"—Vogt.

"The brain, in whatever degree of development it may be found, is the recognized organ of the mind. The passions are in its base, the intellect in front, the moral and the spiritual faculties at its summit."—Hudson Tuttle.

"The lady lost her faculty of speech in consequence of atrophy of the brain in the inferior frontal convolution." This statement was made in a French Medical Journal in referring to the lady Farn, who lost her faculty of speech at the Salpetriere hospital.

All such expressions, from the pen and tongue of prominent men, all over the world, point conclusively that the world is progressing regarding the investigation of the brain; and considering the fact that scientific men, and men of political and educational prominence are beginning to study phrenology more and more, it will only be a question of a few years before phrenology shall be considered the most important science of the age. And we may, furthermore, say that it will soon be taught in every school, college and university in the land. There are now and has been thousands of noble men and women who have spent their money, time and effort in the direction of the science, simply because, they have been convinced of its important principles. When man has once been convinced of the truth, he can never deny it, if he be honest.

"Nature is ready to give up her secrets if we only know how to knock, to give her the necessary blow, and the strength and the force of the blow come through concentration. There is no limit to the power of the human mind. The more concentrated it is, the more power is brought to bear on one point, and that is the secret."—"Vivekauanda."

THE AMERICAN MOTHER.

"Astronomers know more about the stars than the average American mother knows about the temperament of her daughter."—E. W. Wilcox.

This is a sad but true fact, and it is high time for American mothers to arouse themselves in this direction and study the needs, talents and possibilities of their daughters. Every mother has maternal duties to study, and probably no duty or study is more imperative than the study of the nature, character, disposition, need, trending, etc., of a daughter's mind, for by understanding a daughter's mind, a mother would know how to train, direct, educate and manage her daughter according to the laws of her mind. There is no science that enables the American mother to study the mind of her daughter as phrenology does, and if you sneer at or ignore this science, you are not doing yourself, your daughter, your country and your God justice. Phrenology is simply that science which enables you to study your daughter from common-sense standpoints.

EXTRACTS FROM A LIFE GUIDE.

By F. L. Stevens.

The human mind is a composition of elements.

No two of these elements are alike in nature.

No element can take the place of another.

No element has any love for any other; there is no affinity among them. The stronger elements take the lead and the weaker ones are crowded aside.

These elements do not act because of their fitness, but because of their strength. The strongest survive, not necessarily the fittest. It is proper that all should act in moderation, but extreme action of anyone should be avoided. It is the co-ordinate action of all that we should seek for. A complete, well-rounded mental life is the result of all of the mental faculties in action in the right combination. Some of these faculties are by their nature adapted to be the leaders and guides of the others. The latter should and must be subordinated to the former. The former should and must be in the lead if a happy, complete, successful life is to be attained. If they are not in the lead, they must be developed. To develop them, use them. It should be forever understood that one faculty cannot do the work of any other. If, for example, the faculty of Color is negative, a positive degree of development of all of the other faculties would not prevent one from being color-blind. If the faculty of Self-esteem is weak, the feeling that it gives when it is strong can be gotten in no way except by a development of this faculty.

There is no vicarious atonement among the faculties.

We can no more develop Self-esteem by using Approbativeness than we can strengthen the eye by using the ear, or strengthen the muscles of the index finger by using the muscles of the big toe.

To know that you are using a faculty, study its nature and office in the mental constitution until these are clearly understood; then study your own consciousness until you are able to detect the action of the faculty. And if the faculty is so weak that it does not get above the horizon of consciousness, special effort must be made to arouse it to action.

After understanding the nature of each faculty, the first step in self-culture is a keen, unbiased, thorough self-examination. This will take hours of quiet self-study and months of the closest watchfulness. Vigilance is the price of success in self-knowledge. Self-knowledge precedes self-culture. Not general self-knowledge, but such a knowledge as will enable one to detect the action of every faculty entering into every mental state. Every mental state or mood or condition is analyzable into the elements or faculties that produce it. * * *

You have considerable mental power, but the combination of your faculties is not such as to enable you to handle your mind to the best advantage.

As a group, the intellectual faculties are strong.

Comparison is strong. This gives you first-class analytical power. It is the central element of classification. It analyzes, compares, notes resemblances and differences. It is one of the essential faculties for scientific investigation. It is one of the essential faculties for an expositor. Figurative language, metaphors, similes, allegories, parables, cannot be used by one who is weak in this faculty. All great teachers, preachers, orators, etc.,

from Christ down to the present day, had a strong endowment of it.

Causality is nearly positive. This is the reasoning from cause to effect faculty. Comparison being stronger than Causality, you reason more by analogy and comparison than from first principles. Although Causality is strong and active, it would pay you to give especial attention to it for a while and specially develop it. It is the very center or originality and depth and scope of thought. It is the center of logic, philosophy. It is the center of "common sense." It is the faculty that asks "why?" It is the only faculty that thinks, that reasons. In combination with Comparison and Constructiveness, it has formulated all the plans, systems, schemes, organizations, institutions, that have ever been formulated by the human race, and this means a great deal. Without these three faculties the human race would still be uncivilized. Constructiveness desires to build, to put together, but it does not think. It has no choice as to whether it builds a poem, a machine, a system of theology, a system of medicine, or something else. The materials it uses are supplied by other faculties. The perceptive, including number, and Causality, would supply mathematical-mechanical data. The literary faculties would supply literary data, and so on.

Human nature is positive. This gives you a tendency in the direction of studying character as manifested by the actions, gestures, manners, voice, facial expression, etc. You are a natural character reader. Your first impressions concerning other people are apt to be fairly reliable. At least it may be said that you are not apt to be greatly deceived. This faculty is the center of tact. It makes one aware of what is going on around him and of the impression he is making on others.

Suavity as a faculty is only medium in strength. You are not given to taffy. At times you may be too blunt in tone of voice.

Tune and time are not strong enough to enable you to be very successful as a musician. It would be well to keep them active and even cultivate them as a means of pleasure and general culture, but you should not take up music as a profession. You have considerable love of some kinds of music, but would be a poor performer.

The perceptive as a group are strong, with the exception of Color and Locality. The perceptive and Comparison form the groundwork of scientific talent.

Mirthfulness is only medium in strength. It would pay you to develop this faculty. It would lighten you up. You are a little too serious and grave at times. Mirthfulness and Suavity are two faculties that hinder you somewhat in easily adapting yourself to others.

Imitation is fairly strong. You can imitate up to the degree of development of your other faculties, but are not specially inclined to mimic. In a certain sense you are somewhat imitative, but this is not due to the faculty of Imitation. You fall in with the ways of the world rather easily. You are not an aggressive, contentious, independent character. In fact, you need more Self-esteem to enable you to feel more independent of the opinions of others.

Sublimity is strong. You enjoy the natural, and that phase of the natural that has extent to it. A landscape, a waterfall, a thunderstorm, would be more to your liking

than a reproduction of these on canvas. This is because Sublimity is stronger than Ideality.

The combination of your faculties makes you chafe somewhat under restraint. You like to have considerable elbow room. You are fairly ambitious for name, fame, approval, etc., but not sufficiently so to lead you into unwise or foolish efforts to gain recognition.

Benevolence is rather strong. This makes you kind-hearted, sympathetic, etc. You naturally sympathize with sorrow and suffering. Your sympathies are usually with the "under dog."

Veneration is only neutral in strength. This is one of the reasons you do not like restraint.

Spirituality is rather strong and it gives you a tendency to investigate the occult. It gives you a belief of some kind in the spiritual.

Hope as a faculty is only medium in strength. You are not uniformly cheerful. At times you feel somewhat discouraged. This is due to relatively weak Self-esteem, Hope, and Combateness, and relatively strong Approbateness and Cautiousness. If this combination were changed you would be much more cheerful, courageous and self-confident. If Self-esteem were as strong as Approbateness, Combateness as strong as Cautiousness, and Hope and Mirthfulness positive, you would be uniformly cheerful, courageous and self-confident in exactly the same circumstances in which you now become somewhat discouraged.

Your weak Self-esteem, more than any and all other faculties, has handicapped you in the past. It has prevented you from doing a great deal that you might and would otherwise have done. It has made you shrink from undertaking. It has made you distrustful of your own ability. This faculty is the very center of decision of character. It makes one believe in himself, in his ability to do, and in his ability to know what to do. This faculty does not seek advice from others because it realizes that others are only common clay—very common clay. It sees nothing superior in others. This feeling leads one into assuming responsibility, into looking for and taking advantage of an opportunity; oftentimes into creating an opportunity. It is one of the essential factors of executive ability where one has to do with human nature. It would pay you to make a special study of this faculty and develop it. With your strong Firmness you can do almost anything you determine to.

You can determinedly daily and hourly hold in your mind ideas that appeal to this faculty. Read Emerson's essay on self-reliance. Read biographies of men noted for their self-confidence. Memorize incidents in the lives of others when self-trust gained a success or a victory that would otherwise have been lost. Make a comparison of yourself with others, always giving yourself the benefit of every doubt. Let your intellect decide as to what you can do and your conscience as to what you ought to do and then go ahead and do it without regard to whether you feel like it or not. The feelings are blind. They have no sense. They desire but do not reason. They cannot reason. Therefore they will lead one into all sorts of unwise action if they are not directed by intelligent will. When you fully understand this how foolish it will seem to be dominated by them. If we are going to do that which is right and wise we should act without regard to what others may say.

Your Cautiousness is relatively too large. It causes you to procrastinate. Combateness ought to be developed until it is as strong as Cautiousness and Self-esteem should be developed until it is as strong as Approbateness. When these four faculties are equal in strength you will be able to decide quickly and finally. Now you hesitate, you put off. You see obstacles in the way. You wait. You doubt your ability to do. Yet you have strong Firmness and Destructiveness and Conscientiousness, and have a sort of a determined go-ahead-iveness. You can do that which you WILL to do. Your Firmness may be said to be your savior. If it were weak you would be too vacillating to amount to much. It will enable you to continue in a course of self-development until you shall have gained better self-control, more decision and positiveness of character. You need to develop decision of character.

You also need to give considerable attention to the cultivation of vitality. The brain cannot run without blood. In some way you are not living wisely. Your nutritive system is not in the best condition. On another page see directions concerning dietetics, hygiene, and the cultivation of Alimentiveness.

As to a vocation, while you have good commercial instinct, considering your weak Self-esteem and strong Cautiousness, you are not well fitted for an aggressive business life. If you had more Self-esteem and Combateness you would make a fair degree of success in some kind of commercial work. Naturally, and without considering education up to the present time, your best place is no doubt in the scientific-literary. You are well fitted for accuracy. Conscientiousness gives you a love of truth for its own sake. Cautiousness gives you carefulness, forethought, prudence. The perceptive, Comparison, Casualty and Constructiveness give you excellent analytical talent, and when to these are added strong Human Nature, Spirituality and Benevolence, it is found that you have talent and disposition for dealing with human nature, psychology, metaphysics, sociology, etc., and when, further, we add the faculty of Acquisitiveness—the utility faculty—it is found that you are practical, that you see life from the standpoint of the utilitarian. You could not be a mere theorist. You could not be impractical. You see things in their adaptability to human needs. You live in the present. When you have more self-confidence and real intellectual daring, and at the same time more focalization or oneness of purpose, and more vitality, you will accomplish 100 per cent more than you have in the past. Your development should begin in the faculty of Self-esteem. Make a special study of it. See special advice on another page. Also develop Combateness, Hope, and Vitality. You need all of this to enable you to make the best use of your intellectual talent.

If you were to take up the study of medicine and practice it you would succeed; or if you were to teach in a medical college you would succeed. If you were to take up the study of literature and the languages and teach them you would succeed.

If you wish to remain in commercial work, take up something like real estate, insurance, or a commission business of some kind. If you were a young man I should advise taking up a scientific work. At the present time, however, your means, preparation, environments, etc., of which I know nothing, should determine which direction it is wise for you to take from this on.

DR. VIMONT OF FRANCE.

This great doctor and scientist was attracted, in 1818, by a prize offered by the Royal Institute of France, for the best anatomical memoir of the brain in the four classes of the vertebral animals. Accordingly he commenced his researches regarding animal and human brains without any knowledge of phrenology or of Dr. Gall's investigations in this direction. He had, however, heard of Dr. Gall as being a speculative charlatan in the direction of brain-studies, and knowing, as Dr. Vimont did, that Dr. Gall had written extensively on this subject, he determined to read his works among many others. After having commenced to read and to study Dr. Gall's works, he became convinced of the value of the same, and writes, Introduction, page 14, as follows: "Hardly had I begun to read it, when I found that I had to do with one of those extraordinary men, whom dark envy endeavors to exclude from the rank to which their genius calls them, and against whom it employs the arms of the coward and the hypocrite. High cerebral capacity, profound penetration, good sense, varied information, were the qualities which struck me as distinguishing Gall. The indifference which I first felt for his writings, soon gave way to the most profound veneration." For nine long years Dr. Vimont continued with his investigations, and in 1827, presented, to the Royal Institute, a memoir containing the results of his researches, together with twenty-five hundred crania of animal species. Fifteen hundred of these crania belonged to animals whose habits he had watched and studied, and was, therefore, well acquainted with their natures, habits, ways of living, mental manifestation, etc., before giving account of them to the Institute. He presented the Institute with about four hundred wax-models of the brain, which he caused to be modeled after the brain as represented by or found in nature, in connection with an atlas of over three hundred figures of the brain and its covering—the cranium, which atlas cost him nearly twelve thousand francs in the procuring of specimens for the same. This work is said to be the very best of its kind in anatomical directions, both in anatomical accuracy and in exquisiteness or design. It is stated in Dr. Carson's "The Principles of Phrenology," page 22, that Dr. Vimont made this collection of skulls, brains, casts and drawings, principally for the purpose of overthrowing phrenology; but that, when he began to study his collection in a scientific manner, he became convinced of the truth of the science. He became, not only a believer in the science, but a practitioner and a scientific supporter of the same.

All men who ever begun to study phrenology in earnest became convinced of the truth of the science; and all who have read and studied Dr. Gall's works acknowledge that his works have genuine scientific merit. "Those who now sneer at phrenology in toto," observed Dr. Johnson, an eminent and talented editor of the *Medico-Chirurgical Review*, "are neither anatomists nor physiologists. That the brain is the organ of the mind is undeniable . . . When we see, as in the Caucasian race, that the size of the cranium is the great criterion of intellect; that certain forms of head are historically, and by all admission, stamped as peculiarly intellectual; that even special mental qualities have a special cranial conformation—Where

we see all this, which common daily observation proves, shall we say that these superficial truths, these facts that swim upon the surface of experience, are all that study, time and reflection can amass—that philosophy must attempt no more without being set in the stocks as a witch, or petted as a natural? To our apprehension, to argue in this way is the fanaticism of prejudice, the confidence of ignorance, the re-enactment of that opposition which has worn so many shapes, and has been foiled in all."—*Medico-Chirurgical Review*, July, 1842.

"I affirm without fear of contradiction, that no anatomist before Gall had ever the slightest idea of the true structure of the convolutions of the Brain."—Dr. Bailly.

"I affirm that I knew nothing of the brain before I read Spurzheim's book."—Sir Astley Cooper, in one of his lectures at the Royal College of Surgeons, London.

"Now that Gall has been at Halle and I have had an opportunity, not only of listening to his lectures, but also of dissecting with him, either alone or in the company of Reil (J. C. Reil was a prominent German anatomist) and several others, nine human brains and fourteen of brutes, I think I am able and entitled to pronounce my opinion of his doctrine . . . The discoveries in the brain made by Dr. Gall are of the highest importance . . . I am ashamed of myself for having, like others, for thirty years cut up some hundreds of brains, as we slice up cheese."—The great anatomist Loder to Hufeland.

These are a few testimonies in favor of that great anatomist, doctor, scientist and genius Dr. Gall, and in favor of his philosophy of the brain.

Regarding the immense anatomical proofs set forth by Dr. Vimont in his collection, all favoring phrenology, Dr. Elliotson of England, says: "If the immense mass of proofs of phrenology from the human head, and the facts pointed out by Gall, in brutes, are not sufficient to convince the most prejudiced, the additional multitude amassed by Dr. Vimont will overwhelm them."

The soaring eagle of phrenology has been soaring above the prejudices of learned ignorance, is doing so now and will always continue to do so. His flight is a flight of truth—eternal truth.

CHEER.

Always be cheerful, because it promotes health by exhilarating the physical functions, by stimulating the process of respiration, by oxygenizing the blood, by improving nutrition, and by causing the mind to feel confident of success. Charge your mind with feelings of happiness, success, joy and cheer. Remember that "the pathway of the soul is not a steady ascent, but a hilly and broken one," and do not become pessimistic, for the pessimist poisons his very blood, darkens the horizon of the sun of joy, and really "belongs to God's misfit counter."

"A child should not be thwarted in its efforts to do [difficult] tasks. Exercise strengthens, while idleness enfeebles [both the mind and the body]. Industry produces happiness and contentment. Shiftlessness engenders discontent, causes poverty and breeds crime."—*The Journal of Hygeo-Therapy*.

EFFORTS AND RESULTS.

The person expecting to reap good crops of thought without correct normal living is sure of disappointment. We need to concentrate by uniting Causality, Continuity, Self-Esteem, and Firmness. In any study, work, and use of faculties and their body co-workers we need the use of these four powers. Either one weak makes their union more difficult. All things are ours for the use. The best use of life demands good, strong controlled basilar brain centres. These give the steam, electricity, vim, vigor and victory in all kinds of success. If we give up to the undue sway of large Cautiousness, Secretiveness and defective Hope it is easy to be a mere barnacle or a turtle in society. The endless procession of good combinations of our faculties is what overcomes all errors and sooner or later surely brings the day when with Jesus we say My Father and I are one. The best new thought workers insist upon co-operative brain centres in the body. We are thus so built to self-government and power as being truly images of God. Purity and self-control, not asceticism, is the road to many attainments. Poise of character can be attained more easily by some than by others. If all faculties are strong except Conscientiousness, Causality and Self-Esteem and Continuity weak, the power of self-control and self-poise is very difficult. Timidity, vanity, rambling efforts, wandering and weak thoughts are sure to attend all endeavor. But worst of all is the weak grasp of truth caused by such deficiency. No amount of intellectual, artistic and social polish can make amends for integrity. I cannot learn life's lessons in the same way you can yet everyone must learn them either wisely or unwisely. Phrenology as a science or philosophy gives everyone a reliable key to unlock a bank of Mind filled with golden thoughts, joy, wisdom and self-culture.

CHAS. T. MULFORD.

THE MARVELOUS COMPLEXITY OF MAN.

Man is mental, physical, temperamental, physiological, psychological, morphological, physiognomical, chemical, vital being. In other words he is a Complete Organism.

CHILD CULTURE.

Logically, some object is to be achieved in child culture. Unfortunately this object is very indefinite in the minds of those who attempt child training and education. Before any definite work can be done a very clear conception of the object to be accomplished must be formed. Culture means instruction, training, development—of what? Of mind, brain and body. There can be no sound culture unless it is three-fold. The ultimate object of culture is to fit the child for life. In other words, to enable it to successfully perform its individual, social, civil and religious duties. To do this the most successfully, a strong body, a large and firmly knit brain, and a well-balanced mind are necessary. To cultivate either of these three without the other two is decidedly unscientific and in every instance to a large degree a failure. Hence, before any definite effort can be made, an analysis of the child's mind and body must be made. How can this be done? By means of scientific Phrenology and the anatomical system of human temperaments. To educate all children at the same age to the same degree, in the same manner, is highly unscientific and largely destructive of health

and life. From any standpoint of child education and culture, a thorough knowledge of temperament and phrenology is necessary. One child's needs are not those of another. Hereditary organization has determined these different needs. Suppose a child has relatively too much of the mental temperament; to still further develop this temperament and give no attention to the development of the Motive and Vital Temperaments is to add to an already too heavy superstructure and vitally produce mental and physical collapse.

It is high time we proceeded more practically. It is true one should have a standard. If we do not have a standard we cannot proceed definitely, and if we have a false standard we will logically be misled. The first thing to do, then, is to get the best standard. The best standard is the natural structure of the human mind. The mind is a structure. It is just as much a structure as its instrument, the body. Why? Because it is the composition of forty-two or more primary powers. How do I know this? Because it uses localized centers in the brain in the manifestation of these powers. By a thorough study of these native or primary elements of the mind, I find that they are absolutely unlike in function. The faculty of logical reason is wholly different in its nature from the propensity to anger—destructiveness. We can no more get a spark of anger from the logical and purely intellectual faculty of causality than we can get a bolt of lightning from the depths of Lake Michigan.

The mind, therefore, being a very complex structure, to be at all definite in child culture, we must first have a very perfect facsimile ideal in our minds. What would a business man think of an architect who had not the ability to draw a definite design of a proposed building? There is not any more possibility of proceeding definitely structure of the human mind than there is of one definitely in child culture without a very clear conception of the erecting a building like the Masonic Temple without a knowledge of architecture. Physiologists tell us what the most perfect physical structure is. This is a standard to work toward in physical culture. We must have just as clear a standard before us in mental culture, or we proceed blindly. This standard Phrenology furnishes. I know whereof I speak. I know this as clearly, completely and overwhelmingly as Flint knows the physiology of the body, or Gray its anatomy. How easy child culture would be if the mind were a single faculty.

It would be at least forty-two times easier than it is now. But we have to deal with a very complex thing. To use general methods in any kind of human culture is not any more definite and safe than to use general methods in surgery. Each child at birth has distinct talents and specific defects. These defects may not be the same as another of the whole race. Hence, before any definite culture can be attempted, a thorough knowledge of the individual child must be had. We cannot follow any rule, because each child is a law unto itself. One child needs sixty per cent of moral culture, ten per cent of intellectual culture, twenty-five per cent of social culture, and only 5 per cent of will culture. Another child may need just the opposite. How can you determine this? By means of a skillful phrenological examination of the child's head. Scientific phrenology puts

(Continued in December.)

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CLERK 18.

QUESTION DEPARTMENT.

(Only such questions will be answered which relate to brain and mind, or those relating to the science of phrenology. Each question will be answered in its turn.)

Question. Is the faculty of Language located in the eyes? A. L., Colo.

Answer. No. The brain-centers of this faculty are located above the orbital plates, in the interior frontal convolution of the two hemispheres. It will be remembered that the brain is divided into two hemispheres, or halves, and that every faculty has double stations, one in each hemisphere.

Phrenologists may locate the Speech-centres in the eyes, or below the eyes, on their busts, as the case may be, yet, they know, at the same time, that there is no brain in the eyes, nor below the eyes. The fact of it is that, when the speech-centres are strongly developed, the orbital plates are built down inferiorly, causing or compelling the eyes to bulge out of their sockets, and to thus appear large and prominent; hence a prominent, large, bulging, open and expressive eye denotes fully developed speech-centres, or as phrenologists call it—Language; not because of the eye itself, nor on account of anything connected with it, but because the gray layers of the cortex, or the centres, being the instruments of the faculty, when large in development, require room, and therefore the growth of brain, of tissues, of orbital plates, etc., take a downward direction, causing that prominence of the eyes recognized by phrenologists as a sign of a well developed faculty of Language; and therefore, also, they mark the word Language across or below the eyes on their busts, while in reality, according to anatomy, it should be marked above the eyes, for there is really where the speech-centres are located, or above and internally, in the base of the frontal lobe of the brain.

Question. How can you estimate brain-development when the skull is not of a uniform thickness? F. K., Ill.

Answer. Because we know anatomically where the skull is thick and thin, and in what kind of people it is either. Thus, it is thinnest at the temporal bones, in the posterior fossa where the cerebellum is located, and the orbital plates are thin. And it is generally thick at the region of the frontal sinus, at the occipital ridges, along the subcranial ridge found on the inner aspect of the median line of the vault of the skull, and at points of ossifying chondromas. It is, also, thin at such places where special faculties have been vigorously cultivated. At such places there will be special convexities, and these convexities are, normally speaking, signs of strongly cultivated faculties, either in the person himself, or in his ancestors. The constant

exercise of a certain faculty causes the blood to flow freely to a certain part of the brain; the brain in that special part, being well nourished, causes growth of the neurons, of the neuroglia, of the neuritic filaments, and causing removal of the old bone-cells, deposits of bone-cells further out to accommodate the growth and expansion of the brain-substance. In such parts, where a faculty has been vigorously cultivated for a long time, the cranial bones become very thin and convex. But, it is not so much a question of the thickness or thinness of the cranial bones, although that must be taken into consideration, but the expansion of the brain itself, in a special region, the areal amplitude occupied by certain faculty-centres, and the convexity of the faculty-centres, at the subcranial surface of the cerebral cortex are more important factors in measuring brain capacity and consequently psychological power than the thickness or thinness of the cranial bones. The cranial bones hardly ever exceed three-fourths of an inch in thickness, and this only in uncultivated and rude people of the motive-vital temperament; and in people of the mental temperament, the skull may be only about one-fourth of an inch in thickness, or less, hence a variation of about one-half inch; while the expansion of the brain, in a certain region, may exceed two or even three inches in one person as compared to another. Everything, of course, must be taken into consideration; yet, the principal considerations are:

1st, Brain expansion;

2nd, The topographical area occupied by the faculty-centres; and

3rd, The convexity presented by the faculty at the cranial surface.

Question. You phrenologists always say that size is a measure of power, why then may a person with a small brain be very bright and intellectual? F. T., Wyoming.

Answer. A small head may contain a larger brain than a large head, and vice versa. A large head is not a sign of a large brain. It is not a question of the size of the head, but rather of the size of the brain. Furthermore, we must consider how fine or coarse the brain is in quality, whether it be mostly developed in the base, or in the occipital lobe, in the coronal lobe or in the frontal lobe; what faculties are in the lead; to what extent the brain is nourished; what education and training the faculties have received; the condition of health, etc. These are factors requiring consideration in determining or estimating natural or acquired capacities. A man may have a 25-inch head, yet he may have thick

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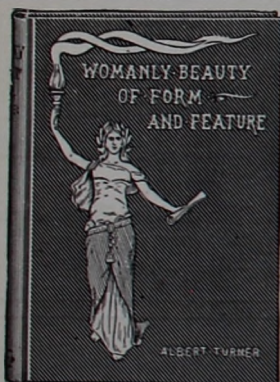
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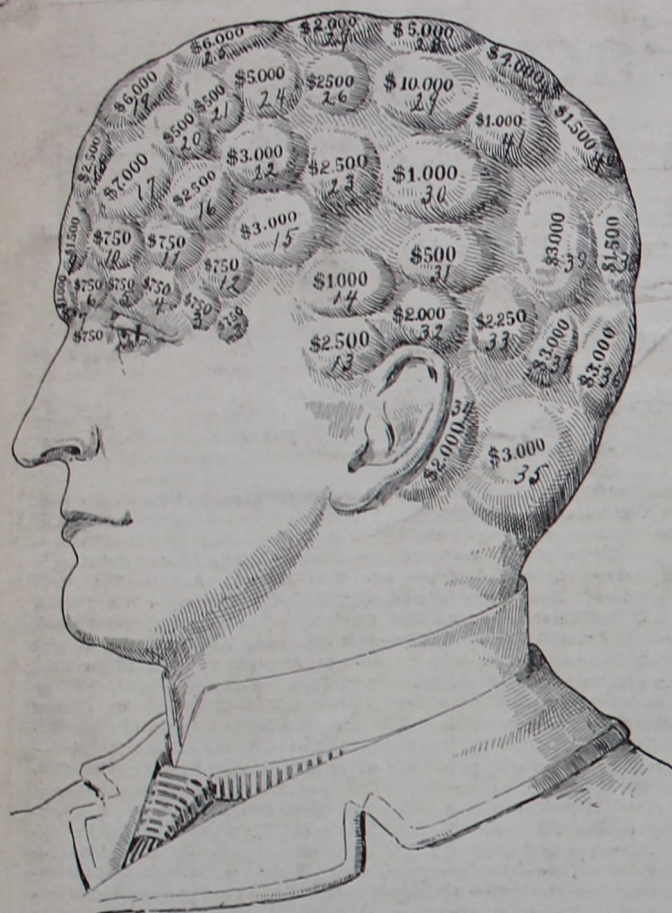
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The lowest faculty in position is Amativeness (35). This is located in the cerebellum and can easily be detected externally. Directly backward from the orifice of the ear and about one inch back of the bone behind the ear you as a rule will find the location of Amativeness. There is often a fissure that can be seen and felt immediately above it. This fissure is the external indication of the separation between the cerebellum and the cerebrum. Amativeness is also on each side of the occipital protuberance that may be seen or felt on the lower back head of many.

The center of Parental Love (36) is about one inch above this occipital protuberance and on a horizontal line from the tip of the ear backward.

Inhabitiveness (38) is immediately above Parental Love and directly below the suture (perceptible on many heads) that unites the occipital bone and the two parietal bones. Observe closely some man with a bald head and you will probably see this suture distinctly.

Immediately on each side of Inhabitiveness and just where the back head rounds off forward and backward is the location of Friendship (39).

Immediately below Friendship on each side of Parental Love and directly above the center of Amativeness, is the location of Conjugal Love (37).

Directly behind the ears, under the mastoid bones, is the location of Vitativeness (34).

About one and one-half inches from the center of the top of the ear backward is the location of Combactiveness (33).

Press the tips of the ears against the head and you are upon the location of Destructiveness (32).

A little lower than and in front of Destructiveness and directly above the zygomatic arch, which can be distinctly seen and felt, is the location of Alimentiveness (13). It is about three-fourths of an inch forward of the upper fourth of the ear.

Directly above Alimentiveness approximately an inch, is the center of Acquisitiveness (14).

Directly backward from this and above Destructiveness, only a little farther back, is Secretiveness (31).

Immediately above Secretiveness, on the corners of the head, is the location of Cautiousness (30). The men can locate this when it is large by remembering where a new stiff hat pinches their heads most.

Directly up from this sufficiently to be over the curve and on the side of the top head is the location of Conscientiousness (29).

Directly backward and over the curve of the head is the location of Approbativeness (41).

About one inch from the center of Approbativeness toward the center of the head is the location of Self-esteem (42).

Continuity (40) is directly downward toward Inhabitiveness, while Firmness (28) is directly forward and upward. Continuity is above the suture, which is between it and Inhabitiveness.

To help locate Firmness (28), draw a straight line up from the back part of the ear to the center of the top head and you will be on the center of it as a rule.

Directly forward of Firmness, filling out the center of the top head sidewise and lengthwise, forming the central part of the arch, is Veneration (27).

On each side of Veneration, only a little backward and directly in front of Conscientiousness, is Hope (26).

An inch forward of Hope and on each side of the frontal part of Veneration is Spirituality (24).

Directly in front of Spirituality is Imitation (21).

Directly toward the center from Imitation, forward of Veneration, and cornering with Spirituality is Benevolence (25).

Directly forward of Benevolence, just where the head curves off to begin the forehead, is Human Nature (19).

On each side of Human Nature, directly in front of Imitation is Suavity (20).

Directly downward from Suavity, causing a square formation to the forehead, is Causality (17).

Between the two organs of Causality in the center of the upper forehead is the location of Comparison (18).

Directly downward from Comparison in the very center of the forehead is Eventuality (9).

Below Eventuality, covering the two inner corners of the brows, is the location of Individuality (8).

Directly below this, causing great width between the eyes, is the location of Form (7).

On each side of Form, and indicated by projecting or protruding eyes, is the location of Language (1).

Directly outward from the corner of the eye is the location of Number (2).

Under the corner of the brow and directly above Number is the location of Order (3).

A half an inch along the brow from Order toward the center of the forehead and directly above the outer part of the pupil of the eye is Color (4).

Between Color and Weight (5), there is a little notch that runs diagonally upward. This should not be taken for a deficient faculty. Weight is on the inside of this notch and above the inner part of the pupil of the eye.

Size (6) may be found directly between Weight and the faculty of Individuality.

Locality (10) is diagonally upward from Size.

Time (11) may be found immediately over Color, outward from Locality and a little higher, and under the outer part of Causality and the inner part of Mirthfulness (16).

Tune (12) is directly outward from Time and over the ridge that may be found on the majority of angular craniums, and upward and inward from Number and Order.

Directly above Tune, slightly inward, is the location of Mirthfulness (16).

Directly back of Tune, filling out the middle of the side temple, is the location of Constructiveness (15).

Immediately above Constructiveness, rounding off the head toward Imitation and Spirituality, is Ideality (22).

Directly back of Ideality, above Acquisitiveness and in front of Cautiousness, is the location of Sublimity (23).

This instruction with a careful study of the location of the organ as indicated upon the model head will enable one to approximate their location.